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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 4.] THURSDAY JULY 31, 1919. [No. 14.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE SUGARCANE.

By K. S. Ramaswami Sastri, B.A., B.L.

In gold and ruby raiment brightly shine
The canes of sugar full of beauty's dower
And draw from earth and light and air and shower
Their sweetness great by Nature's rare design.
With shining emerald leaves, line upon line,
They stand erect and tall like beauty's tower
Awaiting as a bride awaits her lover
Man's sweetness-seeking taste discerning fire.
And added sweetness comes with added height
As to a poet's mind that heavenward grows
In beauty as in wisdom true and great.
And hence our Devi's form of heavenly light
Hath in Her hand thy form of gold and rose
The shining symbol of Mind's regal state.

The Hindu Message

THURSDAY EVENING 31, JULY 1919.

The Peace Treaty and After.

The Greatest War of the world, the war greater than the great Mahabharata war, the war which threatened the extinction of civilisation altogether, the war of all the forces of civilisation against the mite of barbarism, the war in which all the latest inventions of science were mercilessly used in the art of exterminating humanity, the war in which several millions of strong and robust men were engaged in slaughtering each other, the war of democracy against autocracy, of liberty against militarism, in short, the war to end war has happily come to a close. The whole world, relieved thus of German greed and Prussian Militarism after enormous sacrifices of men and money, naturally looked forward to the Delegates assembled at Paris to enthrone the ideal of right and end Militarism in the world once for all. Every one expected that an ideally just settlement would emerge, that democracy would be made secure. What is the actual result? The Peace Delegates met at Paris. They conferred and conferred and conferred. They drafted, redrafted, and revised the Treaty. They presented it to the enemy who returned it for further revision. They re-revised it and with what result? Mr. Lloyd George failed to revise it at the last opportunity just as Mr. Wilson failed to improve it at the first drafting and in spite of all special pleading we imagine that the plain fact is there is perhaps not one individual member of the British or American delegations who regards the final result with satisfaction. Save in one detail viz a plebiscite (under unknown conditions) is to be accepted in Upper Silesia, the Treaty emerges from revision substantially unaltered. In spite of the immense feat of idealisation successfully advertised with the powerful aid of Mr. Wilson's eloquence, the resultant settlement is so purely autocratic in the manner of its negotiation as to be unexampled in history. The settlement tosses nationality and history up and down like a juggler playing with balls. When one of the two fails to justify an annexation the other is called in. The people of the Rhine Provinces are to live for five, ten or fifteen years under martial law administered by foreign soldiers. The German workers of the Saar Valley are placed for fifteen years under the French State as the sole employer, with Polish immigrants at hand to take their places. The "impartial" review of Colonial questions turns out to mean the division of all the German Colonies between Britain, France and Japan. Danzig remains an autonomous dependence of Poland and on this whole borderland, some two and a half million German-speaking citizens are removed from this State. Nationality has been violated again and again. The League of Nations has emerged as a partisan alliance. As for the end of the war there are innumerable small wars in progress even at this moment. Conscription will be universal in Europe save in Germany. The British are keeping 900,000 men under arms; America raises her standing army to 500,000. The British Navy remains at full strength though the German rival disappears. These anomalies

make our disillusion complete. The ruling forces in the world, the dominant tendencies of our present-day society are precisely the forces that have produced this settlement. If it is found that the various ideals and generosities in which Liberalism believes have only faintly tinged the result, then the conclusion is that these forces in the modern world are weak. The true meaning of our ancient ideal of Dharma has been lost sight of in our mad race after the glittering trivialities of the modern world. It is one of the peculiarities of these days that we are all of us singularly liberal where the interests of others are concerned.

It was the Liberal statesmen and the Liberal press of England that first unfolded the banner of the ideal for the fighting of a war for the protection of the rights of small nations, for the enthronement of public law in Europe, for the destruction of militarism and the substitution of the arbitration of justice for that of force. The most passionate resentment of the Liberals in 1914 was directed against the brutal violation of the principle which is the foundation of all Liberalism *viz.*, the right of every people to manage its own affairs, political or other, in its own way, to employ its own human and material resources for its own benefit, to be at liberty to make its own mistakes and to learn from them. Mr. Asquith, the Prime Minister at the time the war commenced, said at Newcastle :—"The war was for us not a war of aggression but of emancipation, and its aim and end was a peace which while ensuring adequate punishment for the wrongdoers and adequate reparation for the victims, should be a peace not of vindictiveness sowing the seeds of future enmity and conflict, but a peace of security, a peace of finality—what I have more than once described as a clean peace which would not only put an end to rival armaments, but would provide a workable means for safeguarding the world for all time to come from the desolations and the wastes of war." Are these principles and professions adhered to in the terms of the Peace Treaty now concluded? "If this peace goes through in its present form" wrote *the Nation* of London, "the high statesmen of the Allies, mumbling the bones of their fallen enemies in their Paris cave, and apportioning the lives and property of the survivors among themselves in lasting bondage, history must rudely sweep aside the idealism of 'the war to end war' as a mere rhetorical device, serviceable to stir patriotic sacrifices in the actual progress of a war, but to be laid aside as soon as victory is won." The old-world Peace treaty invariably began by restoring provisionally the commercial treaties in force before the war. Even Germany did this in the Treaty of Brest. We have omitted that formality and we can discover no single clause in the Peace Treaty which accords to Germany any commercial rights whatever. Very precise and drastic conditions are imposed upon Germany in the matter of her tariffs her railway rates, rights of residence, and trade for Allied subjects and the like. There is no reciprocity however, in any of these matters or even any approach to it. We may exclude her trade, shut off her raw materials and generally control what she may sell and what she may buy. In short as a Liberal Minister once put it "we do not intend that German trade shall ever again raise its

head." Peace simply means that one stops shooting Germans, releases prisoners, and stops blockading her ports, but that is all it means. We do not suppose, of course, that all raw materilas will be refused, or all imports prohibited. But these concessions will be made, not as a matter of right, but as a matter of expediency. "Can any honest man read this Peace Settlement" asks Mr. H. N. Brailsford "without drawing the conclusion that for us economic interests (which we interpret today in a peculiarly narrow way) are the decisive considerations?" The same writer continues:—"We had the chance of making a lasting peace. We might have ended militarism; we might have dictated a good settlement of the various European questions of nationality. We could not do that however save on one condition—that we were prepared to renounce gains for ourselves. If we had been content to come out with empty hands, we might have opposed French or Japanese annexations. As it is, we had in the end to consent to the usual acts of barter. We wanted the German Pacific Colonies, therefore Japan must be allowed to rob China of Shantung; we wanted Mesopotamia, therefore France must have Syria. We wanted our trading monopoly, therefore France must do as she pleased in Europe. And since the whole settlement reduces the German race to the status of helots, we have quite logically drawn the conclusion that our armaments must be maintained. We were free to follow our own real impulses. The conclusion is clear. The impulses which we have palpably followed are the real impulses of our present-day society." A victory less complete might perhaps have destroyed militarism instead of transplanting it. As it is, the end of the great war has neither broken nor discredited militarism. As *the Nation* remarks:—"The new map of Europe is to be drawn on lines of military strength and economic rapine." Is this all to be the result for which the great Liberals of England submissively and even fulsomely sacrificed all the liberties for which their fathers had fought in past generations—freedom of speech, press and meeting, trade and commerce, *Habeus Corpus* and the precious right of *Magna Carta*? Is this the goal to attain which they accepted military and large measures of industrial conscription, imprisonment without trial, police espionage, and all the most degrading features of Kaiserism and Tsardom? Pathetic indeed is the disillusionment caused to these Liberals by this Peace the attempted enforcement of which will keep Europe war-ridden, impoverished and anarchic. This 'Peace to end peace', as it is termed by Mr. James Salmon, will make it impossible to change the lopsided, clumsy, autocratic structure of the present covenent of the League of Nations into a true organ of pacific internationalisation and to supply it with the spirit it requires to do the work it purports to undertake. By this Treaty we are nowhere in sight of stability and nowhere near to the reality of peace. As *The Nation* observes "This Treaty indeed, is no more than an episode in the process of attaining it. It brings no appeasements. It brings no hope."

Notes and Comments.

The phenomena of spiritualism have received a large amount of attention within recent years in European countries. Many men of eminence,—learned, cautious, and even

at one time sceptical—have subsequently convinced themselves that communications from the spirits of the dead *do* occur,—and that after having made their own investigations into facts. Among these may be mentioned Sir Oliver Lodge, Sir William Crooks, F. W. H. Myers, A. R. Wallace, Richard Hodgson, and, especially, the late Professor William James,—truly, as a writer remarks in a recent issue of "*The Nineteenth Century and After*," "a formidable list of learned and level-headed men." Hence, even though it will continue to be true that "miracles do not happen"—it can no longer be stated that the allegations regarding the occurrence of the phenomena grouped under the name of spiritualism are absolutely false, or that the phenomena themselves are accomplished by clever rogues.

* * *

First, we have "automatic writing,"—*i.e.*,—certain persons, known as "mediums," hold a pencil over a sheet of paper and write, not what passes in their own minds, but what purports to be communications from deceased persons. Often, also, there are instances of "cross-correspondences"—*i.e.*, different parts of one and the same communication are conveyed to different "mediums" and have to be put together in order to render them intelligible. Then, we have instances of "levitation,"—the lifting of material objects (including the human body) when there is no visible agent engaged in such an operation,—the playing on a piano when no one is near, the handling of live coals and the "materialisation" of the head, feet, and even the whole body of *spirits* (or what are taken for such), when there are none present except those who are engaged in the investigation of the alleged phenomena. In these cases of "materialisation," photographs have been taken to prove their objective reality. Where "raps" have been heard, phonographic records have been taken and preserved. Similar phenomena can be easily multiplied.

* * *

It is, indeed, easy to say that the occurrences above stated may be due to "telepathy" from the living, and not to the "survival" of deceased persons. It is not easy to disprove the hypothesis: and, indeed, in spite of all that is found in the writings of Sir Oliver Lodge. It may be properly held that nothing is definitively established or known regarding the phenomena of "telepathy." There is always the possibility in such cases of the communication of knowledge to the "mediums" by means unknown to them. Such cases of unconscious "telepathy" do exist, and cannot be ignored. The writer in the "*Nineteenth Century and After*," already referred to,—to whom we are indebted for these facts—says truly that "*no single case, considered in isolation, can be accepted as proof of survival.*" If so, we cannot set a high value on the *cumulative* effect of the phenomena in establishing the fact of survival,—and the existence of actual cases of communication from those who have died and remain as spirits on the "other side" of death.—Another explanation of the facts alleged is that they emanate from subliminal consciousness of the controlled "mediums." The late Professor James wrote:—"In certain subjects at least, there is not only the consciousness of the ordinary field, with its usual centre and margin, but an addition thereto in the shape of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether." We have not only our waking self, but a latent and subliminal personality. In addition, however, to the fact that very little is known regarding this subliminal self, we must, in this connection, not fail to remember that the phenomena of "cross-correspondence" already mentioned—if established—are opposed to the explanation from the hypothesis of the sub-conscious personality. It is then, that we have to fall back on the other explanation, already referred to, from telepathy, which is itself largely problematical and of doubtful validity.

* * *

On the whole, we are inclined to accept the conclusion of the writer in *The Nineteenth Century and After* that "on the whole, it would seem wise to suspend judgement on their interpretation until we have more evidence than exists at present."

We cannot also forbear quoting the opinion of Mr. Gerald Balfour that "there is much in the facts that cannot be satisfactorily explained except upon the spiritistic hypothesis."

* * *

If the facts of the continuance of the human personality after death and their re-incarnation are established, then it will go to show that the materialism which now reigns without a rival as the one creed of men in Europe which has any value in practice must be abandoned. It also shows that to hanker after a future state of life for the soul is as foolish as to desire an indefinite prolongation of the life on earth with all its imperfections and its unsatisfied longings. The *Mahabharata*, also, says,—

इन्द्रलोके महद्दुःखं प्राजापत्ये तथैव च ।

विष्णुलोके च रौद्रे च दुःखमेव विचारतः ॥

"In the world of Indra, there is great misery; so also in that of Prajapati. In the worlds of Vishnu and Rudra also, only misery reigns, if we truly consider the matter." The truth is that which is declared in the Veda in the following:—"न ह वै सशरीरश्च सतः प्रियाप्रियोरपहतिरस्ति," "To him who is possessed of a body, there is no getting rid of likes and dislikes."—"अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः" "No likes and dislikes touch him who is without a body." Embodied existence is necessarily associated with misery or suffering of one kind or another. Even the pleasures which alternate must remain unsatisfying because they are transient and fleeting. Hence, the Vedantin seeks, as the sole objective of life, the One Noumenal Existence,—the Realisation of the Innermost Bliss of love,—the Brahman (or Atman) which is the fundamental verity proclaimed by the Eternal Veda of the Indian Rishis.

The Hindu Social System.

(By P. Ananthaswamy.)

1. The Stages of Life.

One of the most striking features of Hindu Society is that it is a cluster of communities and that the variety of internal life presented by them is infinite. The extreme acuteness of some of these distinctions is very well marked while others so merge into one another, as to be well-nigh indistinguishable. Such, nevertheless, is the *vis inertiae* of the society as a whole and such its laziness in the matter of reforming its *status quo* that it sits with almost perfect quiescence over matters affecting itself—matters which form the subjects of animated discussion and vitriolic comment among spectators. It is this general adhesiveness in the midst of much rottenness and looseness that has led to the strange survival of Hindu life amidst internal bickerings and dissensions and amidst the horrors of foreign conquests and dominations.

At one time Religion was the great cementing force. It met the Hindu at the cradle and did not even stop with his death. It followed him even beyond the cremation-ground up to the blissful shades of Elysium or into the dark and slimy region of Pluto. And it traced him out even among the thick mists of previous and and successive births. It was the most dominating feature in the land. It was the greatest *Acharya* and its rule was the most paramount one conceivable. From the time of the settlement of the Aryans on the banks of the Indus, Religion exercised a visible and vigorous influence upon them and their children. Its basis was two-fold, one social and the other purely religious.

The perfect catholicity that characterised its infancy was soon exchanged for a hierarchical rigidity founded on a social federation to which all its members were at first consenting units. Each unit of this federation began to serve itself and all the others as well, not so much through the fear of temporal punishments or through promptings of temporal rewards as in obedience to a deep-seated religious faith. This faith was induced and inspired by the noble examples of thorough disinterestedness, spotless saintliness and austere self-sacrifice set up by intellectual and moral leaders who are this day the wonder of the whole world. All the resources of philosophy, of dialectics and of a prudential and calculative imagination were spent upon the

cementation and perfection of this federation in general and upon rendering satisfaction to sticklers, sceptics and total unbelievers in particular.

The earliest form of the Hindu faith was thus based on mutual love and willing co-operation on every side. This was the state of things during the major portion of the Vedic period. The Aryans welcomed the conquered aborigines into their ranks and there were then no hard and fast lines dividing them. The priest chanted the hymns; the warrior wielded his sword on the battle-field and the cultivator broke up the sods. Towards the fag-end of this period, a wreath of dark clouds arose. The enervation of the people had slowly set in. The clouds expanded more rapidly and with the dawn of the Epic period the priest and the warrior asserted their right to supremacy.

Hinduism worked itself up also into a purely religious federation. It saw to it that it was not exposed to the undermining and destructive influences of Buddhism which was then flourishing. It should here be remembered that the Brahmins were the most potent factors in the evolution of Hindu Society. The two-fold basis of Hinduism may, to use the words of the late Mr. R. C. Dutt, be said to move in a series of concentric ripplets on the placid surface of the whole society, expanding from the inmost circle of the Brahmins—the founders and supporters of the organisation—and gradually dying away to the farthest limit. The different classes of Hindu Society lived as though in the life of the Brahmins. The system of life started by them thus came to be the warp and woof of our daily working creed.

One of the main characteristics of Indian Social life was its division into four Ashramas—*Brahmacharya*, *Garhasthya*, *Vanaprastha*, and *Sannyasa*. These stages were "graduated processes of mental and physical application and discipline, by the practice of which individuals are to recover the absolute illumination, being and bliss enjoyed by all human souls." Brahmacharya was the ground-work upon which the future life of the student was built. After the Upanayanam or the investiture of the sacred sacrificial cord, which was performed in the 7th or 8th year the boy was free to enter the *Sanctum Sanctorum* of Vaidic and spiritual study. In view to facilitate this object, he left the house for that of his Guru, who was usually "an illuminated Brahmana sage whose love and affection for the pupils in his charge and anxious care and efforts for the unfoldment of their souls are not equalled by those of even their parents." What Carlyle says of Abelard that any body who wanted to know what Abelard knew, must go and listen to Abelard, was singularly applicable to the Brahmacharins of the time. Whoever in those days wished to enter on a course of 'sacred learning' had consequently to go to a Brahmin "in whose family it is hereditary, who himself possesses it and who is devout in following the law." In this connection it is useful to remember that the Aryan sages classified all knowledge into the Lower Science and the Higher Science. The subject-matter of the Higher Science is the Supreme Brahman. Everything else belongs to the Lower Science. The Lower Science prepares the way for the higher. The higher includes the lower. The Higher Science is *Raja Vidya* or the Royal Science. The problem of man and his destiny pertains to the Higher Science and finds adequate treatment in the principal Sacred Books of India. We must also bear in mind that for the pursuit of the Higher Science of man, everyone carries with him his own laboratory. The instrument of research is his own mind, which should be made both sharp and clean by *Vichara*, *Sadhusangama*, and *Satchhastra*; that is, reflection and meditation, association with the wise and study of right books. The highest ambition of man was the realisation of God or, in the words of the *Gitangali*, "to dive down into the depth of the ocean of forms, hoping to gain the perfect pearl of the formless." The student had to undergo a long course of training in the Lower Science before he became fit to study the Higher Science. And to realise this sublime ideal, the boy submitted himself to concentrated and organised self-discipline, collected wood for the holy fire, begged food of relations, slept on a low bed and performed such

other offices as it might please the preceptor to assign to him, until his return to the house of his natural father.

A spirit of emulation was thus aroused among pupils, for the quick development of noble qualities, chief among them being humility and respect for elders. In fact, the supreme purpose and passion of the Guru was to make the student a man among men. To Mathew Arnold, "Conduct is three-fourths of life"; but to our ancient Hindus, conduct was the whole of life. Various facilities were provided for the cultivation and practice of reverence, *Dharma* and other godly virtues. It was very seldom that specimens of the swaggerers and swashbucklers of shallow knowledge and shallower wisdom who form a percentage of the student-population of the present-day, could be met with in those good old days. Religion was both the foundation and the coping stone of Education in ancient India and they lived for it, fought for it and died for it. They were not strangers to the creed which declares that

"There shall never be one lost good! what was shall be as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with for evil so much good more;
On the earth the broken arcs, in the heaven the perfect round."

This creed might be "Caviare to the General," to the people of the present "God-forsaking, logic-chopping age;" but it was nectar to those who lived it in their own lives in ancient India. Such shocking scandals as those at the Calcutta Presidency College, the Wesley College and the Palghat Victoria College could never have been dreamt of in those times of Dharma and Religion. The ancient system of education taught the students above everything else the value and importance of "inhibition" which, according to Professor Harris, is "the knowing when and where to stop; and when not to act, not to speak; the keeping of things within bounds, of gaining moral perspective, of subordinating self and the present for the sake of the race and the future." In other words the aim of all their education was to enable the student to unravel the mystery of the cosmos, to prefer weighty, lasting and spiritual pleasures to paltry, ephemeral and animal ones, to suppress the ego and elevate the non-ego and to realise on earth itself those forms of everlasting bliss which popular imagination mistakenly locates in some unknown region called heaven.

The following words which our Brahmacharins of old are said to have uttered on the completion of their Ashram life, fully embody the ideal of the ancient system of education viz, clear antagonism to the wild folly of the world which values the perishable and lets the pearls go by:

"To-day my time of discipline is finished. I have by your love gained strength. My body has become strong and my mind bright and happy. I have seen the glory of the sun and the moon and have felt a Power in the glowing fire. I have tasted the joys of the six seasons of the year. The peace and tranquility of the forests have taken up their abode in me and the fresh living spirit of the birds and beasts, of the trees and creepers, has entered my heart. I have come to understand that the food which we eat and the wood of the trees which we burn in the fire are to be deemed sacred because they do us good. Air, water, sky, and light are sacred also, and all are filled with divine sweetness and goodness."

Let us now turn our attention to the changes that have come upon the first stage of Aryan life. The ancient ideal of studentship has gone glimmering into the dream of things that were. The *Upanayana* ceremony has become a mere farce. The student does not leave his house to stay and study with his Guru. The Guru no longer feeds him or clothes him. Manu's recognition of the strong and intimate connection between mind and body and his stern and uncompromising insistence upon physical purity and mental chastity, now evokes only ridicule. No longer do students journey to important and famous seats of learning and enjoy the benefits of travel. The study of the Vedas, the Upanishads and other sacred writings is disregarded or despised, though in some quarters there is

a strong movement in favour of School and College Education, combining the scientific training of the West with the religious and moral training of the East. The ideal of celibacy during studentship is trampled under foot in practice. *Brahmacharya* and *Garhasthya* have become a curious blend. And the natural and necessary outcome of such combination is ineffectual life and premature death. The moment the student is thrown into marrige, he becomes "a chartered libertine in the order of householders, wrecking his wife's health, forcing her often into early death, surrounding himself with a family so numerous that he is financially ruined." Unable to struggle with the strong and fierce current of competition, he breaks down without fulfilling the law.

Surely this is a sad though chronic state of thing, and unless remedial measures are applied soon, the chances are that we shall become nationally obsolete. Now this is a consummation which has to be devoutly avoided. But how? The present pernicious practice of early marriage which like a vampire-bat, is sucking our life-blood—must immediately be knocked on the head. We must familiarise the people with the condition of things in society, taking care to dot the i-s and cross the t-s. Slowly and quietly we must shatter their inertia and inoculate them with the germ of progressive ideals. For this, we must have associations of students and associations of grown-up men, and arouse a sufficient volume of public opinion in the matter. Social and eugenic considerations should be cautiously pressed in, and Shastraic injunctions set great store by, and always kept in the fore-front. Ceaseless attempts should also be made to rouse the educational conscience of our Universities and Government to see to the welfare of our young men and women. Government should try to devise a better system of education—for the present one is extremely heartless—which will develop the social instincts and the healthy human interests of the students, which will elevate their character and broaden their mental outlook, in short, fit them for the "healthy, breezy battle of life." This is doubtless a supremely difficult task, but then no sacrifice can be too great for National elevation and National emancipation.

(To be continued.)

The Catastrophe of Paris.

(BY J. L. HAMMOND.)

I.

The men who met in Paris last December held in their hands a power over the life and future of mankind in comparison with which Napoleon's power at its height was insignificant. That power had been put in their hands; Mr. Lloyd George owed his authority not to some supreme act of statesmanship of his own, but to the imagination and endurance of millions of common men—very many of them now dead, many crippled, many broken for life. The soldiers had believed that if they gave their rulers victory, the victory would be used to establish a new spirit in the world and to make war impossible. They sacrificed themselves without stint, and whatever power victory could give had been bestowed in full on the group of politicians who met last December to reconstruct the world.

Does any one think to-day that that power has been so used as to make war impossible? If so, I have not found him. Nobody is acting as if he thought the world was changed in spirit. The dominant note in Paris to-day is fear, just as certainly as the dominant note in the minds of the men who won this victory was hope. Some regard the Peace as wicked, some regard it as just, some regard it as foolish, some, I believe, regard it as wise. But the one fact that must strike anybody who has been in Paris throughout these months is the decline of hope, and this is as true of those who wanted this kind of Peace as of those who dread it.

We might have ended the war with the German Empire standing; there was a school that wanted such a conclusion. The war was prolonged until it fell and it became possible to make peace on new principles and to build a new world. But this new world could only have been built by men who believed in it, who could imagine and face the sacrifices it demanded, who could escape from the web of national fear and national ambition in which the diplomacy of the old

world had been entangled. In short, what was wanted of the men who met in Paris was the imagination and the faith that the youth of the nation had shown in the war, for without the courage and the spirit of youth a new world could not be built. And it is the spirit and courage of youth that have been lacking at Paris, where the world has been in the hands of tired and exhausted men, resorting to old and discredited devices, under the spell of all the superstitions we denounced with such vigor four years ago. The soldiers have made possible a Peace of a new type, but the statesman could only think in terms of a Peace of the old type. And the very completeness of the victory made it possible for that Peace to be infinitely worse, as it might have been infinitely better, than any Peace consequent on a less decisive conclusion. This is the real tragedy of Paris that the new world is being made by men whose imagination belongs to the old.

So true is this that they treat revolution, whether in Russia or Hungary, in the spirit of Pitt, and they threaten to turn the League of Nations into a weapon for destroying any system they dislike. During the Herreros rebellion the Germans cut off an unhappy tribe from the river on which it depended for water, and then shot the men who stole down to drink as if they were antelopes. Resistance was hopeless, and the women and children settled down in the desert to wait for death. A friend of mine who was sent by the Council of Ten through South-eastern Europe said that this story came into his mind as he looked at the faces in the streets, for he saw everywhere the faces of men and women waiting for death. That simile of his haunts me when I read that, using the immense power given to them by our soldiers, the Council of Four have decided to exercise the blockade against Hungary until she finds a Government that satisfies them, and when I read Mr. Churchill's speech justifying the war we are making on the women and children of Russia.

II.

Take two leading issues by which we can measure the capacity of this group of statesmen to appreciate their opportunities and their responsibilities. The war had been largely an economic struggle. The Allies had set themselves to do everything that Napolean tried to do in 1806, and where he failed they succeeded. They had obtained a grasp on the economic life of the world that was inexorable and absolute, where he had striven in vain to put his hand on the economic life of a Continent. All the resources of modern civilization had been employed to give to certain nations the power to deprive others of the necessaries of life and industry. The development of the industrial system had made this weapon easier to forge, easier to wield and more dangerous to those who use it. When the Armistice came, the industrial life of Europe was in chaos. The men who met in Paris, who had taken the responsibility of using this weapon, should clearly have faced the consequences in the Europe for which they were to legislate. Famine, which in our modern world is the sign of the paralysis of industry, was there to remind them that they held the power of life and death over half a continent. The supreme Economic Council should have been set up at once and the whole problem of restoring the economic life of Europe should have been examined with a dispassionate sincerity. But what happened?

We had our election in England, and Ministers, instead of telling the country the truth, made a series of wild and irresponsible speeches which have weighed as heavily on the Conference as the secret treaties. Mr. Henderson was the only Party Leader whose speeches could be read by an Englishman in Paris, where the miseries and dangers of Europe seemed more important than the fate of candidates, without an acute sense of discomfort. Mr. Lloyd George chose to forget the special claims of our Allies and the desperate plight of the world in his anxiety to satisfy the blind cry for the uttermost farthing; Mr. Lloyd George, who knew that the nation had never flinched from any sacrifice in the war, spoke as if we were the most selfish people in the world, careless of the fate of that Europe which we had helped to save. We have had a fitting sequel at the Conference. The Allies fell to wrangling amongst themselves about the share that each of them was to secure of the indemnities to be wrung from Germany. Famine and disease were marching like a new black death across Europe, and the men in whose hands the life of Europe trembled were quarrelling over the precise fraction of some fantastic figure that was to fall to each of them. The

historian of the future, studying such documents as the reports from Plumer's Army, or the appalling pictures of famine and despair that were sent to Allied Governments from all parts of Central and Eastern Europe, will come upon the admission that the most difficult question to settle among all the questions that kept the Four so busy with discussions that seemed interminable, was this question of the apportionment of the indemnity. Perhaps he will turn back to the early days of the war and the spirit of the first hundred thousand.

If we were right in thinking that the defeat of Germany's aggression was a common duty that we owed to freedom, that belief should have made us ready to share the burdens. We are indignant that one man should be made rich and another ruined by the war. So with the nations of the Alliance. On what view of the war is it just that France and Italy should emerge from the struggle financially desperate, while Britain stands on her feet, and America is strong and prosperous? With common loyalty and common effort nobody need be ruined. Think of what the potential wealth of the world will be twenty years hence, and then weigh the burden of this war, if the burden is justly distributed. It was thought a year ago that the world would be short of food and raw material; it turns out that the world is short of something that can be supplied more easily and that is credit. If the Allies had decided last December to pool war debts, or to adopt some device such as that proposed by Mr. Hobson and Sir George Paish, they would have removed a great part of the political difficulties of the situation. For economic fear is an important element in French and Italian politics. An effort of common statesmanship so slight as this was beyond the the men to whose lot it fell to reshape the world.

For this failure which has had, I believe, fatal consequences on the Peace, America is, I think, most of all to blame, for she had the greatest opportunity of her history. She had come into the war late, and her immense resources were contrasted with the needs of an impoverished Europe. Her President had assumed by universal assent the moral leadership of the world. But unfortunately on this, as on other questions, America, honorably free from our territorial ambitions, has given the impression of a reluctance to make concessions for the common good. The League of Nations was an American project, yet America seemed to shrink more than any other State from the sacrifices necessary to its success. Her insistence on an amendment to protect the Monroe doctrine provoked the French who were themselves prepared for considerable restrictions on the domestic rights of nations. The decline of President Wilson's reputation in democratic circles was due to this look of clinging to special advantages or prejudices and to the growing belief that American politics at Paris were not free from the control of the American financiers. It is significant that the manifesto in which the Confederation Generale du Travail denounce the Peace refers to the neglect to make any provision for dealing with international finance. If America had come to Paris with large constructive ideas for regeneration of the world she would have been able to give reality to the noble phrases by which President Wilson had raised the hopes of democracy, and to offer a serious opposition to the growing power of real politics in the Conference.

III.

This breakdown was bad enough; there is another to match it. The allies had declared that the principle of self-determination was to be the ruling principle of the new world, and that the League of Nations was to be a common patnership of peoples pursuing the same Liberal ends.

Turn from that Ideal—and it was a conscious ideal of most of us during the war—to the actual deliberations in Paris. We look in vain for a single act or declaration in the spirit of Wilson's principles in any case where those principles demanded a sacrifice from any of the Governments represented there. One generous gesture would have transformed the atmosphere, but that generous gesture was never made. And here the chief responsibility rests upon us.

Mr. Lloyd George acted with courage and good sense in modifying the reckless recommendations of the Polish Commission, and this is not the only case in which he maintained to the advantage of the world, the traditional *role* of Great Britain as a moderating and steadying force in the politics of Europe. But just because he lacked either the courage or the imagination to

act himself on Liberal principles, his sober sense carried little moral weight, and his good advice was attributed to bad motives. I know, for example, that many Frenchmen thought that his attitude to Danzig was governed solely by commercial considerations. At the beginning of the war, the British Empire, thanks mainly to two men, Gladstone and C B. stood out in happy contrast to the illiberal traditions of Germany and Russia. Englishmen at home scarcely realize that today we are in danger of becoming in the eyes of the world the chief representative of reaction. This is due partly to the war, which has swept away the Empires that made ours look generous; partly to the deliberate action or neglect of our rulers who have rewarded the sacrifices of the democracy by the most impenitent and unscrupulous practice of the old displomacy.

At this moment any group of persons in Europe would agree that the most glaring case of refusing the right of self-determination to a white people is to be found in our treatment of Ireland. After all our talk during four years, and after our action in declining to consider anything less than the complete independence of the Slav populations under Austrian rule as a satisfactory settlement of their national claims, we have deprived ourselves of the right to contest the demand for complete independence if Ireland deliberately presents it. If we turn to the map, we can put our finger on an Island at the other end of Europe that we acquired by trickery, and that we hold against the unanimous wish of the inhabitants. Why has not Cyprus been restored to Greece? Is it true, as people are saying in Paris, that certain Government Departments are finding execellent reasons for keeping it, reasons that will not bear exposure to the light? Are we thinking of its convenience as a bombing base? In the case of Egypt we used the war to establish a protectorate, at the end of the war we provoked a meek people to rebel by a series of blunders that deserved impeachment. We were saved from the worst consquences, not by any politican, but by a soldier who will go down to history with a nobler fame than all the fame he won in Palestine. The correspondence that passed between General Allenby and Mr. Balfour and Lord Curzon will, I imagine, prove very interesting reading for our grandchildren, something like the correspondence between such Generals as Abercromby or Sir John Moore, and the men who did Pitt's evil work in Ireland. Then what of Persia? Our Government, of all Governments in the world, is bound in honor to support the claim of Persia to a hearing before the Peace Conference, and our Government alone is resisting that application because, if my information is true, as I fear it is, Lord Curzon is engaged in transactions of which this, at least, can be said, that they have very little in common with the ideas generally associated with the League of Nations or the self-determination of peoples.

Some say the peace is a bad peace because the French are grasping, others that it is a bad peace because the Italians are grasping. The truth can be put more simply than this. The Peace Conference is a failure because all the Goverments alike are using the victories won by the democracies of the world for the old selfish ends, because each of them still believes in the old ideas of national prestige and pursues the old schemes of national ambition. We point to what France is doing and the Frenchman points to what we are doing; each with good reason. The smaller nations follow the lead of the greater, every national animosity has been inflamed, and I doubt whether there is a single member of the Alliance in Europe except the Republic of San Marino, that has no quarrel with a neighbour's freedom. Europe has passed through five months, in their circumstances and setting the most dramatic in her history, unilluminated by a single ray of generosity or imagination. No single man has spoken or acted otherwise than he might have spoken or acted if millions of men had not given their lives to make Europe free.

If the Peace Conference had been inspired by the spirit in which the democracies fought, it would have resembled the great ceremony of the Fourth of August, and each Power would have come forward to renounce those privileges that pressed on the freedom and self-respect of other peoples. We are indignant about the scandal of Shantung What could not Britain and France have done for the independence of China if they had been sincere? As it is we never dream of doubting our rights in Hongkong, and we devote half

our diplomacy to the effort to put our hand on the independence of another Eastern people. France gives China kind words, but she renounces nothing. She thinks only of increasing her power in Morocco and Syria. A Frenchman said to me in Paris that the atmosphere of the Conference seemed to mark the end of an age. It was an apt phrase. For what we are witnessing is not the dawn of a new civilization, but the last act of an old order.

—*The Nation.*

The Value of Sanskrit and of the Vaidik Pandit

(BY A. GOVINDACHARYA SWAMIN.)

The Sanskrit language and Vaidikism are closely associated. If one is encouraged, the other is naturally encouraged. If Vaidikism is to prevail, Sanskrit must be cultivated. It is common parlance that Sanskrit is considered as dead. Whether dead or not, our English-educated Brahmin ladies of Mysore and our non-Brahmana Educationists here are dead against it. The study of Sanskrit as a language and its study as closely allied to Vaidikism or our National religion must both be made vocational. Sanskrit studies must be encouraged in the first instance in all Government schools, colleges and the Universities. Pandits must be encouraged and annuities must be settled upon them, both by Government, the Mutts, and the Temple Trusts. A modicum of English must be given in all purely Sanskrit institutions. As bearing upon this, Para 22 of the report of the Committee of Sanskrit Education appointed by the Government in Mysore is of great interest. It runs thus:—"Adopting the resolution of a previous Committee, this Committee recommends that, for purposes of public employment, students who, taking up English pass the final Examination in the Vidvat course, may be considered equivalent to B. A passed graduates of the Madras University. The committees firmly believe that such a measure will attract students to Sanskrit studies even more than any offer of prizes, scholarships and even annual stipends in perpetuity. The general culture of the English-knowing Vidvat graduate of the Sanskrit College will in no way be inferior to that of the average graduate of the University who has received his general culture mainly through western arts, while his working knowledge of English will be enough for all practical purposes of public service. As the study of general subjects, of the English language, and of the critical and historical studies on the lines of Western Sanskritists is evenly spread through the course, the Committee recommends that lower tests in the course of Sanskrit studies such as Primary, the Lower Secondary, the School Final, and the Intermediate may be regarded as equivalent for the public employment to the corresponding tests of the general education department and the University: the Intermediate Vidvans, for instance, like the Madras University Intermediates being allowed to appear for the Mysore Pleader's test. The Committee further recommends that the Mysore Civil Service Examination rules may be so altered by way of adding suitable Sanskrit groups to the list of optional subjects as to admit the Anglo-Sanskrit graduates of the Mysore Sanskrit Colleges to the Mysore Civil Service Examinations, the compulsory subjects remaining the same for all candidates." Every Mutt and Temple must be prevailed upon to open Sanskrit schools. The Maharaja of Darbhanga says as regards the Pandit class:—'No one is more adapted than the Pandit of old in whose behalf, a very distinguished occidental savant whose name I am not at liberty to give out as he has chosen to write under the *nom de-plume* 'Vidyarthi', has raised a plea in the columns of the *East and West.* "In the world of letters', he writes, 'The old-time Pandit of the highest type (and it is of none other that I speak) plays a role of no less prominence, and his claims to our regard meet wider recognition though sadly lessening nowadays. It is this class which first gave birth to all those sciences and philosophies (except the heretic) on which the admission of the world for India is justly based, and he alone it is who now transmutes the lore unmodified. When we remember that most intricate and marvellous analysis of human speech known as Paninean system was stereotyped and codified in the third century before Christ at the latest, at a time when the most cultured nations of Europe were hardly awake even to curiosity, regarding the structure of the language they spoke; and when we realise that this marvellous science is as instinct with life today as

ever, that its subtleties are even now discussed in Brahmana circles with the same keenness as in the days when Alexander came to India, we can form a clearer conception of the service which the Pandits have performed, and appreciate more fully the miracle which they have wrought in bringing to our distant age this mass of ancient learning still intact." Testimony could scarecely be higher but every word of it is deserved. If the Brahmana is the spiritual fountain-head of the race, the Pandit was its prime source. To revive this class—rather to keep them from dying out and to bring them more in touch with modern times by giving facilities for the study of the progress that Western Science has made—would be of the highest good to the country. The members of this class are today as contented as their ancestors in ancient time,—only they require encouragement, they require recognition, the reward not in cash but in honour. If the Princes and peoples of India give every encouragement and patronage and pay due regard to the Pundits; and if the government would duly esteem their learning, I am sure the country will be richer for the learning, and erudition which the Pandits have served to cultivate with such assiduous zeal. Here is the best material, if only we know how to utilise it, for the Research scholars of comparative Religion.'

Notes by the Way.

(By a Rambler.)

A recent telegram from Washington states that there was racial rioting in the Negro quarter of the town; two members of the Defence Guard were shot dead, and another white man was severely slashed by a razor; all Negro assailants escaped; and troops were patrolling the streets. A subsequent telegram states that racial riots have not re-occurred; and troops are still patrolling the city; and the authorities believe that the trouble has ended.

This racial disease in the body politic has been rankling for more than half a century. Even after the Civil War between the northern and the southern states on the question of abolition of negro slavery, the white inhabitants of the southern states and the lords of cotton plantations have not learnt to treat the ten millions of emancipated slaves as their political and social equals. Thanks to the educational efforts of Booker Washington, the great leader of free negro citizens of the American republic; cultured Negroes are coming to the front. Nevertheless they are regarded as social outcastes in the southern states, with frequent lynching of negroes in public streets, and many political and social disabilities they are labouring under, in spite of the written laws and established constitution of America. The New York *Sun*, while condemning the American participation in the League of Nations, candidly admitted that the southerners had been "brutally, openly, and illegally" subjecting the Negro citizens to various political disabilities, which were connived at by the people of the Northern states; and the League of Nations might be induced by the 'black Indians' of India to interfere in the internal affairs of America for enforcing the written constitution and removing the disabilities of negro citizens. Dr. Wilson has been trying to remove the mote in the Britisher's eye without removing the beam in his own eyes. One often hears of racial riotings and lynchings in the greatest republic of the world. Our Sydenhams and Welbys would do well to remember these stubborn facts before they condemn the educated classes of India for the condition of the depressed classes.

* * *

Lord Curzon has been waxing eloquent on the second reading of the Peace Treaty in the House of Lords about the appalling calamities which had overtaken the world, and the war atrocities of the ex-Kaiser. The French Premier M. Clemenceau has been expatiating on the terrible responsibility of the Hun in causing the death of seven millions and the wounding of twenty millions; and he might have added that Europe lost more than forty thousand million pounds besides the havoc and destruction of property caused in the invaded territories of the Allies such an appaling loss of blood and treasure seems to be the nemesis on the white guardians of human civilization for the atrocities committed by them in Asia, Africa and

America. As bearers of White Man's Burden they have been exploiting on the non-white races of the world with impunity. The world is rightly over-flowing with sympathy for the Belgians who had been trampled under German feet. But the Belgian atrocities in the Congo regions,—slaughtering of innocents and ravages on Negro women,—should not be forgotten; nemesis has overtaken them in a terrible form. It is passing strange that the British Government which is publishing Blue Books depicting the inhuman treatment of the natives of German colonies, should be negotiating for the exchange of colonial possessions with the Belgian Government, ignoring its disgraceful Congo record.

* * *

The appointment of the Hon. Mian Muhammad Shafi as successor of Sir Sankaran Nair, is after all, a stop-gap arrangement as he has been appointed only temporarily to the vacant post. Poor Shafi must have been disappointed at the slippery reward for all his loyal moderation. The Punjabi patriots ought to have voted for a statue for him for his having started a rival association to the All-India Muslim League. Possibly Mr. Bhupendranath Basu might supplant him next year when the Reform Bill is passed.

* * *

The appointment of Mr. Habibulla Khan to act for Mr. Rajagopalachariar for three months has been welcomed by the Madras *Mail* and the *Justice*. The *Hindu* also expressed its approval, and trusted that he would rise equal to the occasion, and would not disappoint the high expectations formed of him. Even if an out-and-out Home-ruler were appointed as the Indian Member in the Governor's Executive Council of four members for a period of three months, he would not be able to set the Cooum on fire and introduce reforms in a flood. Probably Mr. Habibulla having once acted to the satisfaction of his official superiors or equals, might be appointed as a fitting successor to Mr. Rajagopalachariar. It was only *New India* that struck a discordant note about Mr. Habibullah's appointment.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

Nourish and gladden the *Devas* (gods) with this, and may they nourish and gladden you. Thus nourishing and gladdening one other, he shall attain the highest good.

NOTES:

1. The gods govern and guide the cosmic functions. Sacrifice is the means of their propitiation and will lead us into the realms of bounteous blessedness.

2. Sri Ramanujacharya says that the Supreme God accepts all offerings and every worship अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

3. Sri Sankaracharya says that श्रेयः परं means Moksha through Jnana which it results from Nishkamakarma or merely *Svarga* (heaven). That heaven exists is clear because such enjoyments as unfading youth and unfading flowers (अम्लानपुष्पाणि) do not exist on earth.

4. Raghavendra swamin treats the command applicable to the lower gods and to men to fulfil duties and thereby to attain the bliss of God-realisation.

4. The relation between sacrifice and prosperity is thus stated.

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठति ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥

5. Kalidasa says well in *Raghuvamsa*

दुदोह गां स यज्ञाय सस्याय मघवा दिवम् । संपद्विनिमयेनोभौ दधतुर्भुवनद्वयम् ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

The deities nourished and gladdened by sacrifice will give you all desired enjoyments. 'He who enjoys what is given by

them without offering the same to them is verily a thief.

NOTES :

1. Selfish enjoyment of wealth is both anti-social and irreligious and has further a corrupting effect on individual purity and goodness. From the social point of view wealth is a trust for society. From the religious point of view it is a blessing from above; it should be offered to God and then enjoyed as his grace, and it is a trust in our hands for his other children also.

2. स्तेन: is interpreted by Sri Sankara as देवादिस्वापहार्य (who purloins the property of the gods and does not take the same as a free and glad gift).

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

The righteous who eat the food remaining after offering as sacrifice are freed from all sins, but the sinful ones who cook for their own sakes are eating only sin.

NOTES :

1. Here we have a sacramental conception of food. The illogical modern man is glad when he is told that the human body is the temple of God but demurs to the sacramental conception of food which builds up the body. The divine pity of the lord for man is seen in His giving us in the Gita not merely the ultimate truths of the spirit but also the holy means of God-realisation including the elementary but all important means of purity of food.

2. *Vaisvadeva* is believed to remove the पञ्चसूना दोषाः (the evils inevitably attendant on cooking processes).

कण्डणी पेषणी चुल्ली उदकुम्भी च मार्जनी ।
पञ्चसूना गृहस्थस्य ताभिः स्वर्गं न विन्दति ॥
पञ्चसूना कृतं दोषं पञ्चयज्ञैर्व्यपोहति ॥

3. The following passages in Scripture may also be remembered in this connection.

इदमेवास्य तत्साधारणमन्नं यदिदमद्यते स य एतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रं ह्येतत् ।

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य । नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ॥

(To be continued.)

Olla Podrida.

Finland is specialising in colour-schemes. We have had Red Guards, White Guards, and Black Guards. Who are Black-guards?

* * *

Mantime Von Bethman-Hollweg and Von Tirpitz are busy gassing each other. This is a different kind of gas.

* * *

It seems that there are *soaring prices* in England. I would like to know whether the rise in prices all over the world is due to the new aviation achievements. Everything has risen now a days? Why should prices alone fall?

* * *

One thing however is falling. Can I call it a thing? I refer to the Pandit. Quiet recently the Sivaganga High School manager advertised for a Tamil Pandit on Rs. 25 to Rs. 35. What was the incremental scale I forget?

* * *

We are not hearing only about the Pandits' woes? Mr. G. S. Arundale lectured about the woes of a newspaper editor. But newspaper editors are all gods and how can gods have woes. Perhaps Mr. G. S. A. is being pestered by attentions which will not leave him in single blessedness. One woe realised and revealed by him is that after being in a newspaper office for 4 or 5 years symptoms of insanity are sure to come on!

* * *

Dr. Nair has gone off on his last voyage. Rest, rest, perturbed spirit! But every man in the political arena at least has got his small coterie. Like Cato he gives his little senate laws and sits attentive to his own applause. When he makes his exit there is a flare of footlights; a blare of trumpets and a dramatic fall of the curtain. This is fame, for which life and love are sacrificed so readily and so gladly. Fame be damned.

SCRUTATOR.

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